

... THE ...

# Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

Vol. XV.

MAY, 1898.

No. 5

## EDITORIAL NOTES AND COMMENTS.

### THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of Roman Catholics and their conversion to Evangelical Christianity.

JAMES A. O'CONNOR, PUBLISHER,  
142 West 21st St., New York.

Subscription, per Year.....\$1.00

Single Copies, 10 Cents.

Sample copies sent on application.

Entered at the Post Office, New York, as second-class matter.

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IN the awful crisis that has been forced upon our great Republic we pray the Lord God of Hosts to bless our land and all the people that dwell within its borders. The open Bible and direct personal access to God by faith in Jesus Christ His Son our Saviour, have made us a great Christian nation where each individual can exercise the privileges accorded us and become a child of God as well as a citizen of a glorious country. To our Roman Catholic brethren we say, Why will you not come out of the darkness of Romanism into the light, liberty and privileges of the people of God like other American Christians? You believe in God whose sovereignty is established in our land and who has blessed it. Why will you deprive Him of His glory by bowing in obedience to an Italian priest who imposes upon your credulity by claiming to be His vicar? The Pope of Rome and his agents, the hierarchy, in this country have endeavored to ruin our nation in the interest of inhuman. God forsaken Spain. Come away from those men, who are false guides, and hear the voice of the Good Shepherd calling you to come to Him, and He will give rest unto your souls.

**Spaniards Ignorant of Christ.**

While all Americans are execrating Spain for her crimes against God and humanity, we should not forget that the people of that country never heard the good news from heaven, that Jesus Christ came into the world to save sinners, and that He will save all who come to Him believing in His power. They are great sinners over there in Spain, but they never learned the old hymn:

What can wash away my stain?  
 Nothing but the blood of Jesus.  
 What can make me whole again?  
 Nothing but the blood of Jesus.  
  
 Oh! precious is the flow  
 That made me white as snow;  
 No other Fount I know:  
 Nothing but the blood of Jesus.

Their priests have not taught them the efficacy of the blood of Christ, but they show them the crucifixes, and the statues, and they extol Mary and the Saints, and say, "Come to confession to us and we will forgive your sins." The Roman Catholic Church is responsible for the untold crimes of the Spaniards. Worldly minded persons will say that Satan is responsible and that the Inquisition was his work, like Weyerism in Cuba. Even if so, he could have been cast out of those people if the religion of Christ had been presented to them and they had accepted it. The priests have not done this, for they do not know themselves what that religion is. They only know what popery is, and the blessing of God has not attended the preaching of that system. Spain is "the pet child of the Pope," and the "Holy Father" ought to be proud of his offspring.

Spain had the opportunity to make this Western Hemisphere what God and nature designed it should be, but she was, and is, spiritually blind, blood-thirsty and cruel, and her crimes cry to heaven against her.

**The Most Roman Catholic Country.**

Spain is, and always has been, the most Roman Catholic country in the world, Italy or France not excepted, and if it is the decadent nation of Europe to-day the Roman Catholic religion is responsible for its condition. If we are asked for proof we refer to the history of Europe for the last three hundred years, when the countries called Protestant have advanced in all things that elevate and dignify mankind, while Spain has been retrograde. There is no Protestantism in Spain, the few missionaries there being hampered in their work and constantly persecuted. Romanism, that is, Popery, Mariolatry, priestcraft and superstition is the only form of religion that is recognized by the government, and what that religion has produced in Spain all the world sees.

**Romanism Everywhere the Same.**

The religion of Spain is the religion of every country and of every person that acknowledges the Pope of Rome as the Vicar of Christ and supreme head of the Church. As religionists the Roman Catholics in the United States are in nowise different from the Spaniards in their forms of worship. It is true we have not here the Sunday bull fights and the orgies of blood that attend such exhibitions, but the Roman Catholics in the United States depend upon the priests for spiritual life equally with the Spaniards. Intelligent Roman Catholics will deny this to their Protestant acquaintances who do not know what Romanism is. But we affirm that it is absolutely true. Roman Catholics here, as in Spain, attend the same form of worship on Sunday—the mass; they confess their sins to the priests in the same way as do the Spaniards. (We hope that the sins of American Catholics are not as black

and horrible as those of the Spaniards—we have knowledge of the former gained by our experience as a Roman Catholic priest, but, thank God, we never heard the confession of a Spaniard.) They believe in the same Virgin Mary and her "miraculous power," and they venerate the same relics—witness the wrist bone of St. Ann, the mother of Mary, and the "grand-mother of God," in the Roman Catholic Church on East Seventy-sixth street, this city. They believe in the same purgatory, the same transubstantiation, the same priestly power to forgive sins, the same novenas to the "sacred heart," to St. Joseph, etc., etc., and the same obligation to abstain from eating meat on Friday. The priests are forbidden to marry here as in Spain and South America, though whether such a state of life is more conducive to morality in those countries than here we do not pretend to say.

In all respects the Roman Catholic religion is the same all over the world, and if it were not leavened by Protestantism in this country, and in England and Germany, it would produce the same results as in Spain.

#### Roman Catholics Need the Gospel.

The people who are held in bondage and slavery to such a system should be liberated, as Protestant nations had been freed from the yoke of Rome in the sixteenth century by the great Reformation. The religion of Christ alone can make them free. The Gospel of the Son of God that gives pardon for sin and regenerates the heart—"Ye must be born again"—and establishes right relations between the believer and the Saviour should be preached to the Roman Catholics here and everywhere in the United States as in Spain. It would produce better results for the labor expended than any other efforts in Christian work in our country.

#### The Pope in a Bad Way.

The late Pope Pius IX. said on one occasion that he was more of a pope in the United States than in any other country. His wishes and commands were obeyed here more readily than in Europe. The present Pope can say the same. He can meddle in our affairs here with impunity, though he dare not interfere in the politics of his own country. More than that, he can not walk the streets of Rome without being hissed and hooted by his own countrymen. In the *New York Tribune* of April 14, 1858, the following item appeared in the editorial page:

The *Osservatore Romano* [The Pope's official organ.] thus explains why the Pope does not appear on the streets of Rome: "If the Pope went about in Rome he would inevitably be made the object of demonstrations of respectful enthusiasm on the part of the faithful, and by a natural reaction these demonstrations would be followed by others of a hostile character. The Pope would be simultaneously applauded and hissed, and surrounded by tumults and faction fights. The Government would render military honors to him, but it could not long tolerate in the streets of Rome demonstrations in favor of the Pope, who, after all, is a dispossessed sovereign."

It is pleasing to see the Pope acknowledge that he has been "dispossessed" of his temporal power by his own people. In good time the Lord our God will "dispossess" him of his pretended spiritual power. The most effectual means toward this end, and one which will be specially blessed, is to convert the Roman Catholics, to teach them a better, a surer way of salvation than the Pope or his priests could give them. If the people knew the "more perfect way" that they could be saved by the blood of Christ without a pope or priest, that Jesus is the only High Priest of our salvation, they would turn to Him and leave the Pope alone.

## **CONVERTS FROM ROME.**

**T**HE letters we receive from converts from Rome afford us a continual feast of spiritual and intellectual delight. During the last few months many letters of this kind have come to us. Here is one:

ALTOONA, PA., Feb. 21, 1898.

DEAR BROTHER IN CHRIST:

My thoughts often turn toward you and the blessed work you are doing. When I think how far I was from God, and yet so near, I praise Him with all my heart for the spittle and the clay that opened my spiritual eyes, and that I can read God's Word with the spirit and with the understanding. If every Roman Catholic would read Ephesians, especially the second chapter, their eyes would also be opened, and they would learn that when father and mother, brother and sister forsake them, the Lord would take them up. I know by experience that when I throw myself on the strong arm of Jesus all is well. Then I have One that sticketh closer than a brother.

My heart's desire is that I might do something for my Roman Catholic brethren who bow before earthly priests, not knowing that Christ became our High Priest and offered Himself as the sacrifice of the sins of the whole world. Eighteen hundred years ago the veil of the temple was rent from top to bottom, showing us that all have free access to the mercy seat through the work of Christ, who is the Saviour of all. And still, at the end of this nineteenth century, the Roman Catholics are taught to believe that the work of God in the salvation of souls can be accomplished only by the priests and in the Church. They should be taught differently, but the priests will not instruct them.

Pray for me, that I may be of service to them, for I was one of them, and I

long to see them delivered from error and superstition, as I have been.

Respectfully yours, J. C. R.

Like many others, our good brother, who is an active member of one of the leading evangelical churches in his city, thinks that priests could instruct the people differently from what they teach them. But we beg to assure him that the priests are as ignorant as the people in spiritual things. They do not know the salvation of God that comes to every human being who repents of sin and calls upon the name of the Lord Jesus in faith and trust. Priests may be learned in theology and the teaching of the schools, but they are separated from God by the sinful heart as much as the people are, and they have never learned how to come to Christ directly and personally. They go to confession to other priests, even as the people do; they pray to the Virgin Mary and saints, like the people; they hope to go to purgatory when they die, comforting themselves with the thought that if they got their deserts they might go farther and fare worse. In fact the priests do not know the way of salvation outside the sacramental circle any more than do the people; they are "the blind leading the blind." Protestants do not understand this condition of the priests. They see them intelligently and zealously attending to the affairs of the Church, and even busy about many other important matters in the affairs of life, and they think that such men ought to know more about God, Christ and salvation than the ordinary run of people in this work-a-day world. But such is not the case. We would ask those who are incredulous regarding this statement to inquire of any Roman Catholic priest whom they know if salvation can be had without sacraments or ceremonies. The answer will be,

No—except in a miraculous case, or when it is impossible to receive the sacraments. In such a case there may be some hope for the repentant sinner, but it is so uncertain that no one should rely upon it. The priests cannot teach the people differently from what they have been taught themselves.

From Baltimore comes this good news.

#### AN UNCONDITIONAL SURRENDER.

A little over a year ago an elderly gentleman came forward in the Methodist Church to which I belong, and, turning to the congregation, declared his intention to serve the Lord from that time on. He had "served the devil many years," he said, and had finally decided to "make an unconditional surrender and enlist in the Lord's army," and hoped that he would be enabled to "live such a life that his acquaintances might point him out on the street as a Christian man, just as they had all along known him to be a Grand Army man and a Free Mason." He then joined the Church, and has not only been a good, consistent Christian soldier ever since, but a truly happy one. He had been a Roman Catholic in his youth, and when he became a member of the Masonic order his priest told him he would have to give up either the order or the Church. He told the priest he would never leave the Masons, and was thereupon excommunicated. He naturally drifted away toward the indifference that borders on infidelity, but finally found the peace that passeth all understanding, to which he had been a stranger all his life, notwithstanding his former church fellowship, and he has been rejoicing ever since. His daughter is also a member of our Church, her marriage to a Protestant having been partly the cause of her conversion. There is also a young lady attending our Church and Sunday School.

C. A. G

#### Letters From Priests.

Recently several letters have come to us from priests in our own country and from distant lands who are still in the ranks of Rome, but who ardently desire to renounce that false system of religion and break the chains that bind them to the most abject spiritual slavery and degrading superstitions. They want information, light, instruction and help in taking a step that is so momentous to them. We give them every encouragement to be true to their convictions and not to hesitate to proclaim the truth that is burning in their souls. Some of those priests shrink from the consequences of taking such a step—not so much from fear of persecution—though that has much weight—as from the risk they run in being "lost" in the great world outside their Church. We tell them to be of good cheer, to trust in the Lord and learn His will, with a firm resolve to do that which He will show them. If they commit themselves to His care, He will care for them. The old things, the old ways of Rome, so deceitful and wicked, must pass away, and the new life that Christ will give them—"Ye must be born again"—will enable them to take the place in life that they are fitted for. His yoke is easy and His burden light.

Until those priests leave the Roman Church it would not be prudent to refer to their letters except in general terms, for if their identity were disclosed they would be subjected to all kinds of persecution. Indeed some of them say, in closing their letters, "Do not mention my name; it would not be safe for me if it were known that I had communicated with you." The Roman Catholic friends of more than one priest who came to Christ's Mission followed them with threats of dire consequences if they should become Christians like the other inmates of the Mission.



## COMFORT FOR THE DISTRESSED SOUL.

BY THE LATE MISS MARY ARROTT, GERMANTOWN, PA.

WHAT MUST I DO TO BE SAVED?

**Faith.**

Believe on the Lord Jesus Christ and thou shalt be saved and thy house.—Acts 16 : 31.

Lord I believe, help Thou mine unbelief.—Mark 9 : 24.

I have prayed for thee, that thy faith fail not.—Luke 22 : 32.

**Forgiveness of Sins**

God be merciful to me a sinner.—Luke 18 : 13.

I came not to call the righteous but sinners to repentance.—Mark 2 : 17.

I have gone astray like a lost sheep. Psalm 19 : 176.

I am the good Shepherd.—John 10 : 11.

The Son of Man is come to seek and to save that which was lost.—Luke 19 : 10.

Mine iniquities are gone over my head, as a heavy burden they are too heavy for me.—Ps. 38 : 4.

The Lord hath laid on Him the iniquity of us all.—Isa. 53 : 6.

Behold I am vile.—Job 40 : 4.

Though your sins be as scarlet, they shall be as white as snow.—Isa. 1 : 18.

Behold I was shapen in iniquity.—Ps. 51 : 5.

A new heart also will I give you, and a new spirit will I put within you.—Ezek. 36 : 26.

Remember not the sins of my youth, nor my transgressions.—Ps. 25 : 7.

The blood of Jesus Christ, His Son, cleanseth from all sin.—1 John 1 : 7.

**No Condemnation.**

Enter not into judgment with Thy servant.—Ps. 140.

There is therefore now no condemnation to them which are in Christ Jesus.—Rom. 8 : 1.

Lord, behold he whom thou lovest is sick.—John 11 : 3.

This sickness is not unto death, but for the glory of God.—John 11 : 4.

**Deliverance From Evil.**

I am weary with my groaning.—Ps. 6 : 6.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11 : 28.

Lord, I am oppressed ; undertake for me.—Isa. 38 : 14.

The Lord also will be a refuge for the oppressed, a refuge in times of trouble.—Ps. 9 : 9.

My heart is sore pained within me.—Ps. 55 : 4.

Let not your heart be troubled : ye believe in God, believe also in me.—John 14 : 1.

But I am poor and needy.—Ps. 40 : 17.  
I know thy poverty (but thou art rich).—Rev. 2 : 9.

Have mercy upon me, O Lord ; for I am weak.—Ps. 6 : 2.

My grace is sufficient for thee ; for my strength is made perfect in weakness.—II. Cor. 12 : 9.

My tears have been my meat day and night.—Ps. 42 : 3.

They that sow in tears shall reap in joy.—Ps. 126 : 5.

For all the day long have I been plagued.—Ps. 73 : 14.

For whom the Lord loveth He chasteneth.—Heb. 12 : 6.

Every day they wrest my words : all their thoughts are against me for evil.—Ps. 56 : 5.

If God be for us, who can be against us?—Rom. 8 : 31.

Forsake me not, O Lord : O my God, be not far from me.—Ps. 38 : 21.

I will never leave thee nor forsake thee.—Heb. 13 : 5.

Thy face, Lord, will I seek. Hide not thy face far from me.—Ps. 27 : 8, 9.

Thine eyes shall see the King in His beauty.—Isa. 33 : 17.

Cast me not away from thy presence. Ps. 51 : 11.

#### Comfort.

Take not thy Holy Spirit from me.—Ps. 51 : 11.

And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.—John 14 : 16.

But the Comforter which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things.—John 14 : 26.

Why hast Thou forgotten me? Why go I mourning because of the oppression of the enemy?—Ps. 42 : 9.

Blessed are they that mourn, for they shall be comforted.—Matt. 5 : 5.

#### Power.

I had fainted unless I had believed, to see the goodness of the Lord in the land of the living.—Ps. 17 : 13.

He giveth power to the faint, and to them that have no might He increaseth strength.—Isa. 40 : 29.

As many as received Him, to them He gave power to become the sons of God, even to them that believe on His name.—John 1 : 12.

#### A Plain Way.

Mine eyes fail for thy word. Ps. 119 : 82.

Teach me thy way, O Lord.—Ps. 27 : 11.

Lead me in a plain path.—Ps. 27 : 11.

And an highway shall be there and a way, and it shall be called "The way of holiness"; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.—Isa. 35 : 8.

#### Protection.

Even when I remember I am afraid, and trembling taketh hold on my flesh.—Job 21 : 6.

My flesh and my heart faileth, but God is the strength (rock) of my heart and my portion for ever.—Ps. 73 : 26.

Hide me under the shadow of Thy wings.—Ps. 17 : 8.

He shall cover thee with his feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler.—Ps. 41 : 4.

Him that cometh to me I will in no wise cast out.—John 6 : 37.

Arise, O Lord; O God, lift up thine hand; forget not the humble (afflicted).—Ps. 10 : 12.

Many are the afflictions of the righteous, but the Lord delivereth him out of them all.—Ps. 34 : 19.

#### The Soul Satisfied.

My soul thirsteth for God, for the living God.—Ps. 42 : 2.

I will give unto him that is athirst of the fountain of the water of life freely.—Rev. 21 : 6.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.—Rev. 22 : 17.

...

#### The Late Miss Mary Arrott

Among the letters of sympathy received by the Editor of this Magazine and his family last December, after the departure of young Luther, was one from a venerable lady, Miss Mary Arrott, of Germantown, Pa., who, with her sister, Mrs. Wells, and the latter's two children, for many years had been our loving friend and helper in this work. The letter was a remarkable one, and specially referred to the Coming of the Lord. Two days later He sent

His messenger for her, and she went Home to be with Him forever. She had compiled the above verses many years before her departure. From the *Philadelphia Episcopal Recorder* we take the following loving tribute:

**Church of the Atonement, German-town.**

Our little church has recently suffered a severe bereavement. In the bright season of approaching Christmas, the blessed Master called away a beloved aged member—the one who was justly entitled “the mother of the German-town church,” as to her it owed its establishment.

In Miss Mary Arrott were united a clear and vigorous intellect, a warm heart, and sweet power of sympathy. Her long and useful life was marked by fruit-bearing to the end. When unable, from failing health, to unite with God’s people in the sanctuary, she busied herself with her Bible and her pen in sending words of help and cheer to sufferers whom she could reach.

A few days before her death she wrote a letter to an invalid whom she had been a blessed instrument in bringing to God. And also a letter of consolation to a bereaved friend, who afterward remarked that “her heart seemed fairly crying out for the coming of the Lord.” Ever since her first acceptance of Christ, more than sixty years ago, her life has been “full of good works,” but she fully recognized the Divine truth that “other foundation can no man lay than that is laid, which is Jesus Christ.” One of her favorite hymns was

“My hope is built on nothing less  
Than Jesus’ blood and righteousness.  
On Christ, the solid rock, I stand,  
All other ground is sinking sand.”

On the morning of December 23 she passed from this land of the dying to the land of those who live “after the power of an endless life.” The previous day was a time of much suffering, but she retired to rest apparently relieved, preferring to pass the night alone, and with no anticipation of the glorious change awaiting her. In the early morning she was found in the sleep which will know no waking until

the Saviour’s summons to His redeemed ones to rise and meet Him in the air. Her head was peacefully resting on her hand, and there was every indication that she had passed without a pang to the presence of Him “whom having not seen” she had loved, “and in whom” she now “rejoices with joy unspeakable.” R. H. S.

**The Promises of God are True.**

As the Lord God spoke to those of old, so does He now speak to this great Christian Nation, the youngest and the fairest on the earth:

“In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

“No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord.” (Isaiah 54.)

Satolli and Ireland and the other papal agents who are in league with Spain in this war, which is so righteous, just and holy, should know that the promises of God are true. “I the Lord speak righteousness, I declare things that are right.”

The American people are composed of those who escaped the oppression of other nations, and to them does this Word of the Lord also apply:

“Assemble yourselves and come: draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.” The Spanish soldiers and sailors visited the shrine of the Virgin, “the wood of their graven image,” before crossing the ocean “to fight the Yankees,” and they “prayed unto a god that cannot save.” The American people can confidently leave the issue with the God of our salvation. The papal threats and the graven images will be alike in vain. The Lord God reigneth, and the Government at Washington still stands. God bless our flag!



## CAN A TRUE ROMANIST BE A LOYAL AMERICAN ?

BY REV. DAVID JAMES BURRELL, D.D., NEW YORK.

**I**N the days before our civil war one of our wisest statesmen said in the Senate of the United States: "I see in this country an irrepressible conflict; slave labor and free labor cannot exist together; one or the other must go down." His prophecy proved true; the conflict developed into war; slavery went down; freedom survived and still lives. But patriotic citizens are beginning to suspect that another irrepressible conflict is upon us. Here is the query: Can the Roman Catholic Church and republican institutions live together on American soil? Must one or the other give way? Must one or the other retire to a more congenial clime? If so, the end may be seen from the beginning. Our republican institutions, please God, have come to stay.

There is only one organization on American soil that distinctly and avowedly antagonizes our national institutions. And what organization is that? The Roman Catholic Church. It is perhaps too much to expect that this Church shall harmonize with the institutions of this country; for it is distinctly an exotic. It is a foreign Church. First, in its personnel, it is made up of a foreign Pope, a foreign College of Cardinals, a foreign Episcopate, a multitude of foreign-born priests and male and female foreigners in subordinate Orders, with a following of people born for the most part beyond the seas. The other churches have a legitimate growth by conversions from among the people, but Romanism on this continent has its great recruiting station at Castle Garden. It cannot keep its own children to the second generation. As soon as the native American blood can assert itself the bond is broken and the soul is free. It is foreign in its constitution; its

fundamental principles are alien and inimical to the genius of our free government.

The Pope says, in his encyclical of Nov. 7, 1895: "A perfect submission of will is required to the sovereign Pontiff after God himself." This remands all civil authority to a secondary place. It was in pursuance of this policy that the President of the United States was placed on the left of the presiding officer at a Catholic banquet some years ago in Baltimore, while Cardinal Gibbons sat on his right, in the place of honor, as representing the Vicar of God. But for the relation of the Catholic hierarchy to "the floating vote," this would have been regarded as a studied affront; but politicians in papistical presences must walk softly and take heed to their ways.

## ROMANISM ABOVE THE CIVIL LAW.

In the Syllabus of Errors Pius IX. says: "It is an error to believe that in case of conflicting laws between civil and ecclesiastical power the civil law ought to prevail;" and again, "It is an impious thing to transgress the laws of the Church under pretext of observing civil law." It may be supposed that the reference here is to dogma alone, and that the citizen is free to obey the magistrate in all things pertaining to civil life. But not so. In his encyclical of 1885 the Pope says: "In fixing the limits of obedience, let no one think that it is due to the Roman Pontiff merely in matters of dogma;" and again, "It is indispensable that the faithful should always religiously take, as the rule of their conduct, the political wisdom of the ecclesiastical authority."

If this means anything, it means that, as between the Pope of Rome and

the American Government, a loyal Romanist must in all cases obey the former. But, in order that no doubt may remain in the most skeptical mind as to the hostile attitude of the Pope towards our national institutions, let me adduce the words of the Pope regarding the separation of the Church and the State, and religious freedom. His Holiness, Pius IX., in his *Syllabus of Errors*, says: "It is an error to believe that the Church ought to be separated from the State and the State from the Church." Is not that plain enough? The same Pope, in his *Allocution of September, 1851*, said: "We have taken this principle for a basis that the Catholic religion, with all its rights, ought to be exclusively dominant in such sort that every other worship shall be banished and interdicted." Let it be remembered that the man making this utterance receives from every true Romanist a perfect submission of will as to God himself. How, then, can a Romanist be tolerant, as our American institutions require him? Or how can he acquiesce in that dictum of our National Constitution which guarantees the free exercise of religion? Here is a serious problem for thoughtful men.

#### ROMANISM OPPOSED TO OUR CONSTITUTION.

And for the further enlightenment of such as may imagine that the Roman Catholic Church has improved in this particular since 1851 we quote from a recent encyclical of Leo XIII.: "The Church holds it unlawful that various sorts of divine worship should be on a par with the true religion before the law." The least that can be expected of an American citizen is that he shall believe in the declaration of our Revolutionary Fathers: "That all men are born free and equal, and with certain inalienable rights." Can a Roman

Catholic hold to that? Not if he is a true Romanist, for he must be loyal to his Holiness Leo XIII., who, in an encyclical, further says: "From those pernicious and deplorable revolutionary tendencies which were aroused in the sixteenth century are to be traced the more recent declarations of unbridled liberty, invented during the great upheavals of the last century, and laid down as the principles and fundamentals of the new law, which is at variance with both Christian and natural law. Of these principles the chief is this, that all men as they are of one species, are also equal in practical life; that every man is free to think as he pleases, to act as he pleases, and that the right of governing resides in no person." To these words of the infallible Vicar of God, no syllable of ours needs be added. They stand by themselves as a clear and concise statement of the American theory of government from the standpoint of the Roman Catholic Church.

Again, it would be supposed that Roman Catholics, in seeking the refuge of our free government, were disposed to fall into line with our institutions and become Americanized. But not so. The Pope is authority on this point, as everywhere else. Leo XIII. says, in his encyclical: "It is clear that there is just cause for Catholics to take part in the civil government; for this they do not undertake so as to approve what is not right in the conduct of public affairs in these times, but that they may change those ways of action into what is fair and true, having firmly in mind to infuse the wisdom and virtue of the Catholic religion as the most healthful sap and blood into all the veins of the State." It is impossible to imagine a more venomous scheme for the destruction of republican principles. It is an announcement so distinctly and essentially anti-American that any other Church but the Roman

Catholic would blush for the imputation and make all haste to disavow it.

#### ROME'S RULE FATAL TO ALL NATIONS.

It is upon the foregoing items of Papal authority that we pronounce the Roman Catholic Church a foreign Church, and that those who faithfully adhere to those doctrines cannot be loyal Americans. It must be added that the Roman Catholic Church has always been the same. From the day when at the sound of Luther's hammer on the royal chapel door the Church was divided into Popery and Protestantism, the former has constantly and consistently championed the cause of civil and ecclesiastical oppression as opposed to freedom and the rights of man. It has, by its reckless tyranny, so provoked the people that it has lost control of every "first-class power" on earth. It has burned over every country which it possesses to-day. Let us name the Roman Catholic lands: Spain, Italy, Portugal, Ireland—poor, priest-ridden Ireland, the land of sorrows—Austria, Mexico and the semi-civilized governments of South and Central America; and lo, we have named the black belt of the nations.

#### ROME'S "CLAIM" ON AMERICA.

In an interview, some years ago, with a representative of the *New York Herald*, the Pope was reported as saying: "I have a claim upon Americans for their respect; I feel a great tenderness for them." A claim, forsooth! What claim? We can think of none, unless it arises from the fact that in the days of the Rebellion, His Holiness was the only potentate on earth who recognized the independency of the Confederate States, by his letter to "President" Jefferson Davis. Our Republic was gasping for life with the hand of rebellion at her throat; and the emissaries of the Confederacy went up and down the earth seeking in vain for a God-

speed until they reached the Papal See. Of all kings and rulers, principalities and powers, good, bad and indifferent, the Pope alone was found willing to bless the Confederacy. "A claim" on the American people! Aye, aye; they are not likely to forget it. It is recorded in the Sacred Scriptures that when Joab wished to rid himself of Amasa, a troublesome rival, he went out to meet him and smilingly said: "Is it well with thee, my brother?" and all the while he was fumbling for his dagger under his cloak; then as he kissed him he thrust the dagger under his fifth rib and left him dying. I know of no better similitude than this of the attitude of the Roman Catholic Church and hierarchy towards our American institutions. They love them, but they mean to let the life blood out of them, and therefore no true Romanist, following the teachings of this Church and hierarchy, can be a loyal American citizen.

#### Kind Words.

Evangelical churchmen in England most cordially wish us Godspeed in this labor of love in the Lord's vineyard. The following appeared in the *London Church Intelligencer* for April, 1898:

THE CONVERTED CATHOLIC. Vol. XIV, 1897. (New York: James A. O'Connor, 142, West Twenty first Street.)

FATHER O'Connor is a converted Roman priest, who has been very successful in making converts, and is at once the editor and publisher of this well conducted magazine. The annual subscription is one dollar per annum, and much encouragement and information may be gathered from it as to the failure and decline of Romanism in America. The liberated captives throw open the secrets of their (late) prison-house, and thus much light is thrown on this system of darkness and imposture. It will be seen that the translation of Rome's "semper eadem" is "rotten as ever."

### PAPAL INTERFERENCE.

**D**URING the crisis preceding the declaration of war between this country and Spain nothing, since the destruction of the battleship Maine by the Spaniards in Havana harbor, had so aroused the American people as the interference of the Pope of Rome with our Government on behalf of Spain. The summary of the dispatches on the subject was published in all the papers as follows:

"Rome, April 12, 1898.—The *Osservatore Romano*, organ of the Vatican, published to-day the text of documents bearing upon the Pope's mediation in the Cuban crisis. They are prefaced by a note, saying the pontiff, "seeing the imminent danger of war between Spain and the United States, interposed his action with the greatest solicitude and entire efficacy in order to avert it and smooth over the obstacles."

Then follows a note, dated April 9, sent by the Spanish Minister for Foreign Affairs, Senor Gullon, to Mgr. Merry del Val, the Papal Chamberlain, requesting him to inform the Papal Secretary of State, Cardinal Rampolla, so that the latter might communicate it to the Pope, that the Spanish government, "in consequence of the ardent, noble, and repeated urgings of the Pope," had decided to order Capt. Gen. Blanco to "concede immediately a suspension of hostilities for the period which his prudence may deem fit, with the view to prepare for and facilitate peace."

[The armistice was a sham. No one was deceived by it.]

#### SPAIN'S "JUST DEMAND."

Continuing, the note reads:

"While I have the pleasure of thus satisfying the wishes of the revered pontiff, it is also agreeable to me to communicate to your excellency that the ambassadors of the six great powers, in a collective visit, made to me

this morning, found their aspirations in harmony with those of the Pope, to whom, on this occasion, we recall our previous dispatch, with confidence, that he will watch with care, so that our corresponding just demand may be satisfied, and that the prestige of this Catholic nation may not be diminished."

The *Osservatore Romano* does not publish the previous dispatch mentioned above.

A third document is a dispatch from Cardinal Rampolla to the papal nuncio at Madrid, in which the latter is instructed to communicate to the Spanish government the satisfaction experienced by the Pope at the immediate suspension of hostilities, which the pontiff considered "very expedient in order to avert the scourge of war and facilitate the pacification of the island."

#### REPLY FROM THE VATICAN.

The note concludes:

"Thank the Spanish government in the name of the Pope, and be good enough to assure it that the Pope will not fail to use his influence where the occasion offers, in order that the legitimate wishes of the Spanish government may be realized, and the prestige of the noble Catholic nation be unimpaired."

After this the *Osservatore Romano* prints the dispatch of congratulations sent by Emperor Francis Joseph, to the Pope "on the happy issue of his intervention," adding:

"I venture to hope that with the help of the Almighty the interests of humanity will be safeguarded."

The *Osservatore Romano* concludes the publication of its series of documents with a dispatch from Washington dated April 11, the source of which is not indicated, saying:

"The suspension of hostilities has produced an excellent impression. I have no doubt of the maintenance of peace. We shall have bellicose speeches

in Congress, but without results. The influence of the Pope in obtaining the armistice is fully recognized by the American people, and is hailed with gratitude."

[Martinelli and Archbishop Ireland sent that despatch. It was absolutely false.]

#### MESSAGE REGARDED AS PACIFIC.

London, April 13.—The Rome correspondent of the *Daily Chronicle* says:

"At the Vatican the President's message is regarded as pacific. Archbishop Martinelli cabled from Washington this morning (Tuesday) that the armistice had produced an excellent effect in the United States, and that the agitation would end in warlike speeches in Congress, which would not lead to action.

"At the Italian Foreign Office the situation is regarded less favorable. It is recognized that the message is moderate, but not absolutely pacific, and it is feared that the insurgents will reject the armistice."

The Vienna correspondent of the *Times* telegraphs:

"The Washington correspondent of the *Osservatore Romano* says that the influence of the Pope in obtaining the armistice is 'hailed with gratitude by the American people.' As to this gratitude some skepticism is permissible. There are not wanting astute and liberal-minded prelates in Rome who hold that the gratitude of the American people would have been still more profound had the Pope never intervened at all. It only remains to draw attention to the clever wording of Senor Gullon's dispatch to Mgr. Merry del Val, which will enable the Vatican to claim the credit to itself of having obtained the armistice, and will, at the same time, allow a similar satisfaction to the great powers."

As previously stated in THE CON-

VERTED CATHOLIC, Archbishop Ireland was the medium of communication between the United States Government and the Pope, or, more specifically, between President McKinley and the Pope. He went to Washington soon after the destruction of the Maine, and had been laboring with the President, Senators and Members of Congress, to maintain peace. "Don't go to war with Spain," has been his cry. "She is a Catholic nation ('the pet child of the Pope'), and the Holy Father will interfere to preserve peace. Spain will obey him. We only want time to straighten out this whole affair. Spain will yield if she gets time; the Pope will make her."

President McKinley had given them plenty of time, which Spain used only for the purpose of deception.

#### The Pope and Archbishop Ireland Arraigned.

The question: How far had President McKinley been influenced by Papal interference in the present crisis? is on the lips of every American citizen who loves the Republic as the fairest flower of the civilization of the nineteenth century. Senator Turner, of Washington, answered the question in the United States Senate April 14, 1898, when in a great speech he referred to the President's delay in sending his message to Congress arraigning Spain.

#### SENATOR TURNER'S SPEECH.

Senator Turner said: On Wednesday came the coup de theatre. The message which we now have before us, and which, it transpires, had been communicated in substance to Spain long before, was to stir the blood of the Spaniard to the boiling point and make unsafe the lives of our consuls and citizens in the Island of Cuba, and hence it was necessary to further delay its delivery to Congress until the ensuing



Monday, in order to bring back our imperiled citizens.

But coincidentally with this information came the further information from Rome that Archbishop Ireland had cabled the Holy Father that the President had consented to withhold action until the ensuing Monday, to enable the Holy Father to bring his powerful influence to bear in further aid of the President's diplomacy. Just how far the Holy Father was aiding the President we gather from the following dispatch in last Monday morning's paper: The Rome correspondent of the *Daily News*, telegraphing Sunday, says:

"The Pope telegraphed personally to the Queen Regent and Senor Sagasta to-day (Sunday) to convince them that it was Spain's interest to concede the armistice without delay, and without conditions, in order to put President McKinley in such a position as to make it difficult for him to decide what course to take."

Now, Mr. President, while all this was going on, we have had from day to day, almost from hour to hour, assurances that diplomatic negotiations were proceeding prosperously, looking to the withdrawal of Spain from the Island of Cuba, to the complete independence of the Cuban people, and to the most complete reparation, however that may be made, for the loss of the Maine and the murder of our sailors.

It was therefore with the utmost astonishment that I heard read the portion of the President's message which describes the extent of our diplomatic demands on Spain. The paragraph relating to that is as follows:

"Realizing this, it appeared to be my duty, in a spirit of true friendliness, no less to Spain than to the Cubans, who have so much to lose by the prolongation of the struggle, to seek to bring about an immediate termination of the war. To this end I submitted, on the 27th ultimo, as a result of much representation and correspondence, through

the United States Minister at Madrid, propositions to the Spanish government looking to an armistice until October 1 for the negotiation of peace with the good offices of the President.

"In addition, I asked the immediate revocation of the order of reconcentration, so as to permit the people to return to their farms and the needy to be relieved with provisions and supplies from the United States, co-operating with the Spanish authorities, so as to afford full relief."

What has the President accomplished with the aid of the Pope? The Pope answers the question in the telegram which I have before read. The President, in the language of the Holy Father, is now in "a position to make it difficult for him to decide what course to take."

According to his own statement the only thing which the President has demanded of Spain throughout all his diplomatic negotiation, during which the impatient spirit of the people and the impatient demands of Congress were being subdued and put aside, was an armistice in the Island of Cuba and the privilege upon the part of the United States to feed the starving poor of Spain in that Island.

Both of those demands of the President have now been granted by Spain, and it is strictly in order to ask, "Mr. President, where are we at?" It is likewise in order to consider seriously whether we want any more diplomacy of the kind I have been describing. If so, we should grant the President's request for discretionary power, which means diplomacy, and then adjourn and go home. With a State Department at this end of the diplomatic line somewhat weak in the use of diplomatic terms, even when aided by the Department of Justice, as we saw in a semi official statement in the papers yesterday, with a diplomatic representative at the other end so anxious to

preserve peace that he will not even obey instructions of his superiors for fear of offending Spain, as we likewise saw in a semi-official communication in the papers yesterday, and with the Pope to assist with his good offices, Spain, no doubt, in time and for a proper indemnity, will absolve us from responsibility for blocking the harbor at Havana with the shattered hull of the sunken Maine.

The little comedy that was played with us from Sunday to Sunday, with Spain in the role of the bullying and bloody villain, the six great powers as the respectable and prosperous but fearful citizens, the Holy Father as the mediator, and America as the hero, standing resolutely for wounded honor and outraged humanity, ended on last Sunday where it was designed that it should, with all parties but America in their every-day clothes, smiling, placid, and content, and with the latter still strident of voice and heroic in attitude, but without ground to stand on, and, in the language of the Holy Father, "in a position to make it difficult to decide what course to take."

Senator Turner's speech was greatly applauded.

The *Washington Times*, April 15, in an editorial, accused Archbishop Ireland and the Pope of a conspiracy "to bring about an active and violent intervention by the chief military powers of Europe against this country."

It said further: "During yesterday Archbishop Ireland was doing a match against time between the White House and the French and Austrian embassies and the Spanish legation."

We could fill this magazine with similar evidence of the evil work that Archbishop Ireland is doing against the Republic. It would be only right and proper to indict him for treason, and this has been talked of in Washington.

#### ARCHBISHOP IRELAND'S SUDDEN DEPARTURE.

The atmosphere of Washington became too hot for the Archbishop of St. Paul after the speech of Senator Turner, the exposure of his intrigues by the *Washington Times* and the warning of the *Washington Post* that he was liable to arrest for treason, and he suddenly took his departure from the national capital on April 15. The *Washington Star*, of April 16, had the following interesting item of news, which was also published by all the morning papers next day:

Archbishop Ireland left last night on the midnight train for New York, accompanied by Prof. Pace of the Catholic University. Mgr. Ireland will have several conferences with men in New York who are in touch with affairs, but he is convinced that any further efforts to induce the United States to postpone action would be in vain. When the President sent his message to Congress Monday Archbishop Ireland went to Baltimore, where he held a conference with Cardinal Gibbons about the situation. The two prelates held the same view—that everything possible had been done, and no benefit would be derived from carrying the negotiations further. This view was communicated to the Vatican.

Yesterday a message was received expressing the profound regret of Pope Leo XIII. at the prospect of war and containing a prayer that hostilities might yet be averted.

When Ireland went to Washington on behalf of Spain he expected President McKinley would remember his services to the Republican party, as he did in the appointment of Judge McKenna to the Cabinet and afterward to the Supreme Court. But he was disappointed. The cry "Remember the Maine," and "Free Cuba," from the mouths and hearts of millions of American citizens was ringing in the President's ears, and he heeded not John Ireland, the Spanish agent, who should never again be admitted to the White House.

### Archbishop Ireland's Hopes Utterly Defeated.

War brings many evils upon the world, and our own land will not escape much tribulation in this crisis. Wise men have said that there are compensations in war, and the results of our late civil war in the emancipation of the colored race and the great prosperity of our country for the last thirty years justify this assertion. It has been well said that the present war has united the North and the South more firmly than ever. It will also settle the Roman Catholic question and the claims for supremacy in our country put forth by the hierarchy. Archbishop Ireland will be eliminated as a factor in Republican politics, and never more will he be heard to say, as he did at the Catholic congress in Baltimore in 1889, that this ought to be, and must be, a Catholic country.

#### WHAT IRELAND SAID.

The congress was held to commemorate the centennial anniversary of the establishment of the Roman Catholic hierarchy in the United States. The official report says it was the greatest celebration of its kind ever held in this country. At the opening of the congress, Sunday, November 10, Archbishop Ryan, of Philadelphia, preached in the morning, and Archbishop Ireland, of St. Paul, Minn., in the evening. The latter took his text from the fourth chapter of the apocryphal book of Ecclesiasticus: "Even unto death fight for justice, and God will overthrow thy enemies for thee." The point sought to be made by the preacher was that as Christopher Columbus, a Roman Catholic, discovered America, and Spain, a Catholic nation, possessed the entire continent after discovery, so, "in justice," this Western Hemisphere should be Roman Catholic, even if there should be a "fight" for it, and

the enemies (Protestants who had developed the country and made it great) should be "overthrown." The work of the Roman Church in the United States, said he, is two fold: "To make America Catholic, and to solve for the Church Universal the all-absorbing problem with which the age confronts her. I doubt," he continued, "if ever since that century, the dawn of which was the glimmer from the eastern star, there was prepared for Catholics of any nation of earth a work so grandly noble in its nature, and pregnant with such mighty consequences. The work gives the measure of our responsibility." Then, in a burst of eloquence, he exclaimed: "Our work is to make America Catholic. If we love America, if we love the Church, to mention the work suffices. Our cry shall be, 'God wills it,' and our hearts shall leap with Crusader enthusiasm. We know the Church is the sole owner of the truths and graces of salvation \* \* \* The Catholic Church will confirm and preserve, as no human power or human Church can, the liberties of the Republic."

And thus, nine years ago, he talked for an hour, this man who for the last two months has been seeking to undermine our Government in the interest of Catholic Spain.

In the same address Archbishop Ireland paid his respects to American Protestants in this wise: "As a religious system Protestantism is in hopeless dissolution, utterly valueless as a doctrinal or moral power, and no longer to be considered a foe with which we must count."

Did he say that to President McKinley in the many conferences he held with him last month when he was advocating the cause of Spain? No, but his thoughts ran in the direction of his famous sermon. Those Protestants, like McKinley, he said to himself,

have no "moral power," "their doctrine is valueless," and we can fool them, we the subjects of the Pope and the brothers in religion of the Spaniards, who bear the emblem of the cross on their banner; those Protestants have no backbone, for they have no faith; "the Catholic Church is the sole owner of the truths and graces of salvation." Those American Protestants, President McKinley among them, cannot go to heaven when they die, but the Spaniards, ah! they belong to the true Church, they have "the truths and the graces of salvation," and it is their cause we must espouse.

That man, John Ireland, Roman Catholic Archbishop of St. Paul, Minnesota, should never again be admitted to the White House. He left Washington at midnight, when the *Post* of that city cried "Treason." Let him not return.

WHAT THE "POST" SAID.

Under the heading "Will not be Tolerated," the *Washington Post*, one of the leading Republican papers of the country that faithfully represents the Administration, said in its issue of April 15:

"The suggestion of intervention by the powers between Spain and the United States excites at the Capitol resentment rather than apprehension. Such intervention will not be recognized nor tolerated. If it is attempted, it will have no influence unless, perhaps, that of leading to a direct declaration of war. It will probably not have even that influence.

"In connection with this, however, there is a good deal of gossip which excites indignation. It is constantly being whispered that certain Americans, some in public and some in private life, are instigating and inviting foreign interference. The suspicion of such a thing excites indignation. Knowledge—proof—that such a thing is going on

might lead to official cognizance being taken of it. It would be an attempt at the subversion of the vital principles of this government which would hardly be tolerated on the part of any one in an official position, and might amount to treason on the part of a private citizen if the effort extended beyond the point when this government had actually proceeded with the act of intervention. It is pointed out that to invite foreign intervention would be to invite restraint upon the government, and to instigate the use of force by foreign governments to control the policies of this government.

"It is regarded as a matter not to be lightly passed over should such a condition of affairs develop."

The intervention of the powers was at the request of the Pope, and Archbishop Ireland was his agent at Washington. Such a warning as this induced him to depart suddenly.

### Rome Threatens the United States.

The *New York World*, April 21, had a cable dispatch from Rome giving the views of Cardinal Satolli as the mouth-piece of the Pope. He said the American people are too aggressive and are possessed of an "irresistible desire to assert national principles which could only culminate in war." Spain will be beaten in the war with this country, he says, "but then the United States will find the hand of all Europe against them, their line of conduct being provocative and unjustifiable." He concludes by saying, "The Pope will not interfere again. Arbitration is now out the question and all intervention necessarily fruitless."

So the Pope and his cardinals and Jesuits, with the vast power and influence of the Roman Catholic Church in all lands, our own not excepted, will

do all they can to array the powers of Europe against the United States! This is what this country gets for its special favors to the Roman Catholic Church. The prelates at Rome know that disaster to Spain will be ruinous to their Church, and especially in this country where bishops like John Ireland have been the most aggressive agents of Spain.

The *New York Sun*, April 21, notes that Archbishop Ireland, who fled from Washington to New York when the Washington papers spoke of "treason," returned to St. Paul on April 20. He stopped at Washington on his way to pay a visit to Senor Polo, the Spanish minister, who also left Washington the same day. But Ireland did not call at the White House. If he had succeeded in his efforts on behalf of Spain he would be one of the greatest men of the day. The *Globo*, a Spanish newspaper, said in its issue of April 5: "A new political power has developed in America, in the person of Archbishop Ireland, equal to that of President Cleveland and President McKinley." Alas! the cardinal's red hat that Ireland had expected as a result of his diplomacy in favor of Spain has turned blue, and his hopes have vanished in the air.

### Rome against Protestant Nations.

It is only natural that the papal power should be arrayed against Protestantism and Protestant nations. The conflict is irrepressible. When, two years ago, there was a dispute between England and Venezuela, and the latter appealed to the United States, President Cleveland sent a sharp note to the English Government reminding it of the Monroe doctrine, which he said would be enforced by arms if necessary. The English were inclined to be defiant, and every Roman Catholic bishop and

Papal newspaper in the United States urged on our Government to go to war with England. The *New York World* at the time published the letters of these bishops. It would delight their hearts to see the two great Protestant nations of the world facing each other in battle. But now their cry is, "We must not go to war with Spain, a Catholic nation, our sister in religion, whose people worship at the same altars." If Cuba belonged to England or Germany their cry would be, "War! war! for the liberation of the Cubans." Those agents of Rome and friends of Spain do not love our Republic.

### What Some Roman Catholics Say.

The *New York Tribune*, April 10, had the following in its London letter: The *Dublin Freeman's Journal*, the organ of the Irish Nationalist leader, John Dillon, a paper claiming to represent the Irish party, after flat-footedly expressing the hope that Spain will win in the expected war, asks:

"Is there a nation in the world which could brook the insults leveled at the Spaniards in the American press, or would not protest against the stand-and-deliver policy adopted?"

In conclusion, *The Freeman's Journal* remarks:

"In our opinion, the United States would be better employed helping Spain to make autonomy a success, rather than in forcing a deplorable war. The latest advices show that the Americans do not want to deliver Cuba to the Cubans."

*The Freeman's Journal* is a daily paper of large circulation, the representative Roman Catholic paper of Ireland. Priests in this country have said they would not "speak against Spain, because Spain carries on her banner the emblem of the cross," says the *New York Sun*, April 18. Stronger expressions have been used by other priests. They should be converted.



## Methodist Indictment of Spain.

The Church of Christ should be for peace at all times. Its Founder came from heaven to bring peace on earth, and He gives peace to every believer. "He is our Peace." But if there be a righteous war in the name of God, His blessing will be on the country that enters upon it for no selfish purpose. It was "for God and Humanity" that the New York Conference of the Methodist Episcopal Church, the largest and most influential in that denomination in the United States, at its session in this city last month adopted the following resolutions, which were forwarded to President McKinley:

### TEN COUNTS AGAINST SPAIN.

We believe that the following facts constitute an indictment demanding the expulsion of Spanish rule from Cuba:

First—Its destruction of commercial interests of the United States, already making an invoice of millions of treasure.

Second—Its insolent searching of our merchantmen on the high seas and repudiation of claims for restitution.

Third—Its cowardly insult to our honored President by its representative to our nation's capital.

Fourth—Its trivial treatment of international diplomatic relations.

Fifth—Its requiring the United States, in obedience to humiliating treaty obligations, to police the seas to prevent the extension of aid to struggling patriots seeking aid.

Sixth—Its criminally permissive, if not ordered, destruction of the United States battle ship *Maine*, with the loss of the lives of 266 American defenders.

Seventh—Its barbarity and inhumanity in the methods of warfare, with its treacherous murder of men, its herding and starving of aged men and women and children to the extent of over four hundred thousand in number; its ingenious and exterminating tortures of a people it has neither the courage nor the vigor to conquer.

Eighth—Its sacrilegious pretext of claiming to be a Christian nation.

Ninth—Its prostitution of the moral sense of our nation by obliging it for years to look upon and become familiar with fiendish barbarism, so near us that we can almost hear the cries of its victims.

Tenth—Its paralyzing power upon the Christian civilization of the century by holding in darkness denser than that of the middle ages, the inhabitants of the fairest island of the sea.

Action like this was well calculated to strengthen the hands of President McKinley and induce him to turn a deaf ear to the "mediation" of Archbishop Ireland and the Pope.

## A GREAT BOOK FREE.

### ST. PATRICK AND IRISH HISTORY.

Our friends who have not yet ordered copies of this valuable book should do so without further delay. The work cannot be published again—no publisher could place it on the market in its present fine form for less than \$4—and we are pleased to present it to our readers for two new subscribers, or \$1.50 cash. This great work cannot be had at the book stores; the publishers could not sell it at such a price.

While the work is not controversial, it is so finely written, so accurate in historical data and so religious in tone that all persons, Protestants and Roman Catholics, read it with pleasure.

### The Story of Father Flynn.

There are few books of 125 pages more entertaining to the casual reader who picks up a book to while away the time than this work of the Rev. Geo. C. Needham. But it is more than entertaining: it is spiritually helpful to every Christian and will gain the attention of the indifferent. The price is 50 cents. Address this office.

### Resolutions of Congress.

ON Tuesday, April 19, 1898, the Congress of the United States passed the following resolutions, which were signed by President McKinley the next day:

"Joint resolution for the recognition of the independence of the people of Cuba, demanding that the government of Spain relinquish its authority and government in the Island of Cuba, and to withdraw its land and naval forces from Cuba and Cuban waters, and directing the President of the United States to use the land and naval forces of the United States to carry these resolutions into effect.

"Whereas the abhorrent conditions which have existed for more than three years in the Island of Cuba, so near our own borders, have shocked the moral sense of the people of the United States, have been a disgrace to Christian civilization, culminating, as they have, in the destruction of a United States battle ship, with 266 of its officers and crew, while on a friendly visit in the harbor of Havana, and cannot longer be endured, as has been set forth by the President of the United States in his message to Congress of April 11, 1898, upon which the action of Congress was invited; therefore,

"Resolved, by the Senate and House of Representatives of the United States of America, in Congress assembled,

"First—That the people of the Island of Cuba are and of right ought to be free and independent.

"Second—That it is the duty of the United States to demand, and the government of the United States does hereby demand, that the government of Spain at once relinquish its authority and government in the Island of Cuba and withdraw its land and naval forces from Cuba and Cuban waters.

"Third—That the President of the

United States be, and he hereby is, directed and empowered to use the entire land and naval forces of the United States, and to call into the actual service of the United States the militia of the several States, to such extent as may be necessary to carry these resolutions into effect.

"Fourth—That the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction, or control over said island, except for the pacification thereof; and asserts its determination, when that is accomplished, to leave the government and control of the island to its people."

### The Pope Now "Neutral."

After the declaration of war by Spain when Minister Woodford was handed his passports on April 21, the Pope declared that he would be neutral in the contest. A despatch, from London, April 22, says:

"The Pope has thanked Archbishop Ireland and Cardinal Gibbons for their efforts in the cause of peace. In view of the war the Vatican has cabled instructions to Mgr. Martinelli at Washington, enjoining him to preserve the utmost prudence and strict neutrality. The Pope is deeply disappointed that his efforts during the last few days to secure from Spain a renunciation of Cuba have not succeeded.

"His Holiness, who loves and esteems the United States as well as Spain, is profoundly grieved at the prospect of war. He said yesterday to one of his confidants: 'This war is an inexpressible grief for my old age.'"

He is now "neutral," when he sees that this country has resented his interference on behalf of Spain. And he loves the United States as well as Spain! Ah! no, he does not love us, and for many reasons, among others because we have an open Bible and civil and religious liberty, and we are going to chastise his "pet child," Spain.

## SKETCHES OF SPANISH HISTORY: GRAND INQUISITORS.

**A** BETTER insight into the horrors of the Inquisition may be obtained by recalling the history of the Grand Inquisitors, most of whom could count their victims by thousands, if not by tens of thousands. It is curious to note that just at the time when the New World was discovered Spain began a twofold series of crimes against humanity. While her adventurous captains and commissioned explorers were exterminating the helpless Indians in the West Indies, Mexico, Central America, Peru and South America generally, killing and massacring the unoffending savages in the name of the King of Spain, and leaving traces of blood and slaughter in every quarter of the Western hemisphere, the same Spaniards were carrying on a bloody war at home in the name of religion and the king. The history of Spain from the fourteenth to the nineteenth century is stained with blood; and even in this very year, when the century is closing—the century of greatest progress and enlightenment, in which all nations have made unprecedented strides in civilization, knowledge and improvements—Spain alone is the retrograde, stupid, ignorant and barbarous nation, that has learned nothing by the advance of this or any other century, is still slavishly subject to Rome; her king still calls himself “His Most Catholic Majesty;” her statesmen know only how to intrigue, lie and deceive, and her soldiers know only how to butcher, destroy and exterminate the unhappy people of Cuba and the Philippines.

The American people are, unfortunately, too well acquainted with Weyler. He is a typical Spanish leader in war, and was Captain-General of Cuba. She has had any number of such cruel, murderous and blood-

thirsty Captains-General, from the Duke of Alva, Cortez and Pizarro to Weyler, and no nation could equal her in the list of wholesale executioners, more barbarous than a Grand Turk or a Tamerlane. Is it a wonder, then, that she should be able to show a list of Inquisitors-General who for brutal cruelty, insane barbarity and savage ferocity should surpass any other wholesale executioners, ancient or modern, in heartless wickedness, tyranny and crime? The first Grand Inquisitor, Torquemada, performed his ferocious duties with inflexible severity, more like a wild beast than a human being. He was appointed in 1481, and continued in office till 1498, the year of his death. He left no record of the exact number of victims that suffered under his régime, for mathematics and statistics in those days were not yet perfected, and his victims were so numerous that it was no easy matter to count them all. In the first year, however, it is authoritatively stated that he had two thousand executed and two or three times that number condemned to a slow death at the galleys. According to the best authorities, he is responsible for the violent death of two hundred thousand men, women and children, not to count those who were condemned to less severe penalties, for the sake of their convictions—to the eternal dishonor of Spain and the Roman Catholic Church. The most moderate historians say that between 1481 and 1487 he established thirteen new tribunals, respectively at Seville, Cordova, Jaen, Toledo, Cadiz, Valladolid, Calahorra, Murcia, Cuenca, Saragosa, Valencia, Barcelona and Moyorca, and that these subsidiary tribunals condemned more than ten thousand persons to death by fire, and seventy-four thousand to other punishments which resulted in death to

the unfortunate victims in many cases. It is also officially stated that more than six thousand were burned in effigy. This means that they had perished in the prisons and dungeons of the Inquisition before their trial was finished.

It is a record of which the most ferocious executioner might well be proud. The Grand Turk has been called the Great Assassin, but in that case we must call Torquemada the Greatest Assassin that ever lived. The second Inquisitor-General, successor of Torquemada, was Deza, the Bishop of Salamanca. He tried hard to emulate the ferocity of his predecessor in office. His first act was to extend the Holy Inquisition to Naples and Sicily, which were then subject to the Crown of Spain. But the Neapolitans, to their honor be it said, offered such an obstinate resistance to the Inquisition that the Viceroy finally had to abandon it, to the chagrin of Deza. However, in Sicily he was somewhat more successful. The Sicilians several times revolted against the King of Spain on account of the cruelty of the Inquisition, but the king finally subdued them, after wasting and desolating the island after the manner of Weyler in Cuba. At home Deza's record is formidable. He held several hundred *autos da fe*, in which more than two thousand were burned at the stake, according to official records (which are sufficiently meager), and thirty-two thousand were condemned to the galleys and their property confiscated. He insisted on extending the Inquisition to the kingdom of Granada, though Isabella had solemnly pledged her promise to the Moors not to establish the hated institution there. But at the death of Ferdinand there was such a general revolt against the horrid practices of the Inquisitor-General, who made it an invariable rule to condemn all who were brought before the tribunal, that he was deposed by Philip

the First. But Philip reigned only three months, and Deza of his own authority resumed the post under Ferdinand and the Fifth, and continued his murderous career until the people rose in revolt and drove him to retirement.

The next Inquisitor-General was the famous Cardinal Ximenes Cisneros. It is said that he rather tried to improve the proceedings of the Inquisition; but he had very indifferent success. During the eleven years that he held office, four thousand victims were condemned to be burned or to the galleys annually. This shows that, if anything, his administration was more cruel than that of Deza. He died in 1517, the year made famous by the secession of the great Luther from the Roman Catholic Church. The successor of Cisneros was Adrian, who afterwards became Pope. He was a feeble-minded old man, and allowed the inquisitors under him full freedom. After five years, during which he opposed all reforms in the procedure of the institution, he was elected Pope. There was no diminution of the *autos da fe* in his time, and three hundred were burned in honor of his elevation to the Roman pontificate.

The successor of Adrian was Manrique, who is said to have been more lenient than his predecessors, as only two thousand five hundred victims were burned at the stake under his authority, which lasted till 1538. He is responsible for the barbarous execution of Juan de Vergara and his brother, two famous scientists and scholars. The next Inquisitor-General was Cardinal Tabera, who continued the same system as his predecessors and reigned till 1545. During his time the condemnation of seven thousand individuals is recorded, of whom nearly one thousand were burned to death. He was also the one who condemned the famous imposter, Saavedra, to only ten years at the galleys. Saavedra was an

able expert in handwriting, and practised for some time the imitation of the papal and royal signature. When he was satisfied that he would not be detected, he drew up bulls appointing himself Papal Legate to Spain and Portugal, Grand Master of the Knights of St. John, and Holy Roman Cardinal. For three years he traveled about in sumptuous style, collected coffers full of money, supplied a Jesuit with forged bulls for the establishment of college,<sup>9</sup> and finally forged a papal bull establishing the Inquisition in Portugal. Tabera discovered the imposture, and had him arrested when he crossed the Spanish frontier, accompanied by a splendid retinue. If any one deserved a severe sentence, he certainly did; but the Inquisition gave him only ten years. Tabera was followed by Loaiza, who lived only ten months after his appointment; but during those months he had time enough to have seven hundred heretics condemned.

In 1546 the notorious Valdes became Inquisitor General. He obtained special prerogatives from Rome for persecuting Protestants, had the Inquisition established in Belgium, and condemned nineteen thousand prisoners of the Inquisition, two thousand of whom were burned alive. His fury was directed especially against the aristocracy, high ecclesiastics and scholars; in fact, he conducted such a reign of terror that the Pope finally had to depose him from office. The next five Inquisitors-General were somewhat like their predecessors, and their names are not worth recording. There were, on the average, two thousand human beings burned, according to the official records, every ten years, and among the victims of the institution we find Ministers of State, Bishops and Archbishops. The death of the cruel Philip II. gave Philip III. an opportunity to continue a similar policy of extermination. The next five

Inquisitors-General discovered new classes of victims, and burned men and women for sorcery, witchcraft and idolatry. The *auto da fe* at Logroño in the year 1610 is remarkable for the number of sorcerers and witches which the Inquisition pretended to have discovered in Bastan. The whole town was said to be infested with sorcerers, and the Inquisitors contemplated burning all the inhabitants; but finally nineteen were selected to be condemned to the galleys and eleven were burned alive. Philip III. died in 1621, and during his time thirteen thousand victims were burned alive by the five Inquisitors who lived in his reign. He was succeeded by Philip IV., who reigned forty-five years, during which time four Inquisitors-General held office. The executions diminished to some extent, yet there are records of nearly three thousand that were burned alive, more than fourteen thousand were allowed to perish in the dungeons of the Inquisition, and nearly an equal number was condemned to the galleys.

Philip V. reigned forty-six years, during which time there were fourteen Inquisitors-General, who tried to keep up the reputation of the institution. But the *autos da fe* necessarily diminished, as all freedom of thought had been crushed, and the Bourbon sovereigns, of whom Philip V. was the first, were a little more liberal and allowed the introduction of scientific ideas. Still, the number of victims who were burned amounted to nearly two thousand. During the reigns of Ferdinand VI. and Charles II. the executions almost suddenly ceased. Their combined reigns covered about forty-seven years, reaching to the year 1788, and in that time only thirteen condemnations to death are recorded. Three were burned between the years 1788 and 1808.

Summing up, we find that there were forty-four Inquisitors-General, who are



responsible for three hundred and forty thousand victims, thirty-four thousand of whom, according to the official records, were condemned to death and burned at the stake. This is exclusive of the three millions of Jews and Moors that had been in Spain at the beginning of the sixteenth century, and against whom the Inquisition waged a relentless war. It is also exclusive of all the victims of the Inquisition in Italy, Holland and America. Numerous revolts, insurrections and revolutions were also brought about by the barbarities of the Inquisition, and these movements for freedom were crushed as mercilessly as Spain is to day trying to crush the spirit of freedom in Cuba. It is nothing but the old story of tyranny, oppression, stupidity, cruelty and infamy. There is no nation under the sun which seems to take to barbarity by instinct and nature. Spain seems to exist to show the world to what depths national cruelty and ferocity can go. Ferocity, mercilessness, inhumanity, barbarity are no names for it. We must throw together into one idea all the Philips, the Torquemadas and the Weylers in her history to give Spain a name worthy of her cruel and merciless iniquity. Her destiny seems to be to perpetrate murder, her mission to make orphans, her national character blood-thirstiness. Such we find Spain in the history of the Inquisition, such we find her to day in Cuba, and such would she be till the day of doom if there were not a stronger power to face her at last and a Divine Providence which sooner or later punishes the iniquities of a nation.

Let us hope that the time is now at hand when the people of this country will remember all the iniquities of Spain in the past, and expel her forever from this Western Continent. Humanity will be the gainer and God will be glorified.

### A First-Class Funeral.

In the Orphans' Court at Philadelphia, last month, Judge Ashman handed down an opinion of a very unusual and interesting character. A Roman Catholic woman, living in a single room in a back street, had died, leaving the cash sum of \$1,167 in a savings' fund, together with some poor clothing, furniture and an umbrella, valued, together, at less than \$5. She was unmarried, and left as her sole surviving next of kin two brothers and one sister. One of the brothers, an undertaker, took out letters of administration, and, with the consent of the other brother, an illiterate man (who was not fully aware of the extent of his sister's possessions), proceeded to give the deceased a "first-class funeral." At the accounting, cited by the judge, it appeared that the burial casket was valued at the very respectable sum of \$500, the robe at \$40, and so on, making in all, with \$25 paid the priest to say masses for the repose of the poor sister's soul, the sum of \$810.90. The judge, having heard expert evidence and other testimony, decided that he would let the money for masses stand as charged, but that the sum of \$200 would certainly be a very liberal allowance for the interment of the body of a woman of very limited possessions, who had occupied one little room in an obscure street. And now, if this brother undertaker of so unnatural, covetous disposition of mind, is well and truly persuaded of the efficacy of priests' masses, what should be the smallest sum to be named in his will for the saying of masses for his own soul's repose? There is money for the Church here, but does it not starve the people's souls?

JOSIAH W. LEEDS.

[The people's souls are starved while the priests are bountifully fed by the doctrine of purgatory.—Ed. C. C.]

## The Decline and Fall of Spain.

Three hundred years ago Spain was the greatest nation in the world. Her magnificence was extolled by Lord Macaulay in the following picture:

"The empire of Philip the Second was undoubtedly one of the most powerful and splendid that ever existed in the world. It is no exaggeration to say that during several years his power over Europe was greater than even that of Napoleon. In America his dominions extended on both sides of the Equator into the temperate zone. There is reason to believe that his annual revenue amounted, in the season of his greatest power, to a sum ten times as large as that which England yielded to Elizabeth. He had a standing army of fifty thousand troops, when England had not a single battalion in constant pay. He held, what no other prince in modern times has held, the dominion both of the land and the sea. During the greater part of his reign, he was supreme on both elements. His soldiers marched up to the capital of France: his ships menaced the shores of England. Spain had what Napoleon desired in vain—ships, colonies and commerce. She long monopolized the trade of America and of the Indian Ocean. All the gold of the West and all the spices of the East, were received and distributed by her. Even after the defeat of the Armada, English statesmen continued to look with great dread on the maritime power of Philip."

During those three hundred years what are called Protestant nations have advanced and progressed in all that elevates the human race, until to day they are masters of the world—England, the United States, Germany. To the open Bible and direct, personal union with God, our Saviour, this can be attributed. All Roman Catholic nations are on the decline. Decay is in the heart of the Roman religion. God has not blessed the nations or the individuals who have been subject to it.

We lovingly entreat honest, thinking Catholics to come out of it.

## What Spain Lost in America.

Among the great speeches delivered in the United States Senate last month was that of Mr. Collum of Illinois, who thus pictured the Spanish possessions in America:

"From the fertile plains of Argentina far across the River Plata, from the heights of the Andes to the lowlands of the Amazon, from Yucatan to San Francisco, all the valleys and the mountains of Central America and over the entire country of Mexico, through the beautiful glades of Florida, the plains of Texas, almost the whole of the valleys of the Mississippi, the Missouri and the Yellowstone, the golden sands of the Sacramento, and the rugged mountain sides of the Columbia, all this vast and magnificent estate, now the home of twenty independent countries, was once by and through the genius and perseverance of Columbus the property of Spain. And for all this Columbus received only chains and a prison cell."

—:o:—

## America United for War.

Senator Hoar, of Massachusetts, in the peroration of a noble speech delivered in the Senate, April 14, said:

"When I enter upon this war I want to enter upon it with a united American people—President, and Senate and House, and navy and army, and Democrat and Republican, all joining hands and all marching one way. I want to enter upon it with the sanction of international law, with the sympathy of all humane and liberty-loving nations, with the approval of our own consciences and with a certainty of the applauding judgment of history. I confess I do not like to think of the genius of America angry, snarling, shouting, screaming, clawing with her nails. I like rather to think of her in her honest and serene beauty inspired by sentiments—even toward her enemies—not of hate, but of love; perhaps a little pale about the eyes and a smile on her lips, but as sure, determined, unerring, invincible, as was the Archangel Michael when he

struck down and trampled upon the demon of darkness."

### The Pope Wants to Die.

A dispatch from London, April 14, said :

The Rome correspondent of the *Daily News* says :

"The Pope is exceedingly upset by the latest developments of the Hispano-American question, which seems turning in a way he had hoped and tried to avert. This morning, having said mass in the Sistine Chapel, he turned to those around him and exclaimed :

"I have prayed God with the whole force of my being and with the deepest fervor to avert this sad war and not to allow my pontificate to end in the smoke of battle. Otherwise I have implored the Almighty to take me to Himself that I may not behold such a sight."

"Those present say that the aged Pontiff spoke with such real emotion that his words deeply touched all. After mass the Pope and Cardinal Rampolla conferred together for an hour and then were joined by the Spanish Ambassador, who was the bearer of warlike news.

"I learn that one of the projects of the Pope, if the chief obstacle to peace had been a refusal by the insurgents to accept an armistice, was to instruct the Bishop of Havana to send Capuchin monks to preach peace and moderation to the people all over the Island."

It is too late now to send Capuchin monks to the Cuban insurgents. Those patriots would kill the monks, as the rebels in the Phillipine Islands did last year. When Cuba is free and peace is established on that island the door will be open for the Gospel of Christ to be preached there. This the monks could not do, for they do not know it themselves. Father Ferrando, the converted

Spanish priest, was a Capuchin, and he knows how ignorant of the truth those monks are. Ferrando will go to Cuba.

### The Pope's Titles.

The Pope of Rome claims the right, by divine authority, to govern the whole world. Some of his titles, as given in a recent issue of the *New York Tribune*, are: "His Holiness Leo XIII., bishop of Rome, vicar of Jesus Christ, 258th successor of the Prince of the Apostles, supreme pontiff of the church universal, patriarch of the West, primate of Italy, archbishop and metropolitan of the Roman province, sovereign of the temporal dominions of the holy Roman church, prefect of the sacred congregations of the Inquisition and the consistory of the apostolic visit, president of the pontifical commission for the reunion of dissenting churches and protector of the church and chapter of St. Celsus and St. Julianus of the orders of St. Benedict, of Preachers, of the Friars Minor and also of the archconfraternities of the Via Crucis of Jesus and Mary and of the Stigmata of St. Francis."

A man with so many titles must be truly great in the eyes of his followers.

### A Catholic Eulogizes a Protestant.

Our esteemed correspondent, "American Ulster Scot," sends us the following extract from Mr. Bourke Cockran's eulogy of the late Charles A. Dana, the renowned editor of the *New York Sun*, who died last October. Our correspondent thinks that by this address Mr. Cockran comes under the ban of the Roman Catholic Church; but since the eloquent lawyer withdrew from Tammany Hall he has not been much of a Romanist. He eats meat on Friday and does many other things that

are contrary to the spirit and letter of Romanism; and he is only one of many who nominally adhere to the Pope's Church, because they were "born in it," but in truth have no faith in it. Mr. Cockran said at the memorial meeting for Mr. Dana:

"Those of us who, with bowed heads and heavy hearts, heard the earth last Wednesday fall upon the remains of our departed friend" (Mr. Cockran attended and was one of the chief mourners at the funeral, and thus he comes under the ban of Archbishop Cleary, having committed a mortal sin by so doing, irrespective of the anathemas which he has since incurred because of his eulogy of a "dead and damned" heretic) "find much consolation for our grief in this gathering to-night. We see here the living, convincing and triumphant proof that death has no sting for the virtuous man, and the grave no victory over a well-spent life. As we stood by his grave we felt that one of the chief sources of joy and pleasure had gone out of our lives; that the very splendor of the sunshine had become obscured. Everywhere men are willing to participate in the expression of regret for the loss of this profound scholar, this brilliant journalist, this foe of hypocrisy, of corruption and of sham: this friend of liberty, this exponent of Americanism, this shining example of civic and domestic virtue. The editorial page of the *Sun* was the theatre which Mr. Dana occupied with majesty and power. His journalistic talents and brilliancy gave him an authority not enjoyed by any other editor. With a word he could smash a hypocrite; with a phrase he could explode a humbug."

And now comes the head and front of Bourke Cockran's offending. He is surely becoming Protestant when he gives utterance to language like this in the same fine speech: "We had

hoped that in a few words the President of the United States would declare to Spain, or any foreign power, that at our gates we would not tolerate a government whose barbarities have been infamous and a disgrace to the nineteenth century."

Talk about Bourke Cockran going into a monastery after that! Will the Roman Catholic Church tolerate in one of her sons language like that spoken in public assembly against the most Catholic nation on earth?

### Services in Christ's Mission.

In the absence of Pastor O'Connor the Rev. Dr. A. B. King preached three remarkable sermons on the Second Coming of Christ at the Mission services last month. On each occasion the congregation listened with rapt attention to the learned preacher.

Mr. O'Connor, though not fully restored to health, preached on Sunday evening, April 24. He referred to the war with cruel, barbarous and inhuman Spain, and the interference of the Pope and hierarchy in the interest of that decadent nation, and the hostile attitude of Roman Catholics towards our Government. He quoted from the *New York Tribune* of April 24 an extract from the French paper, the *Soleil*, that this was a war "between the Latin and Anglo-Saxon races, between the Catholic and Protestant religions." The Roman Church was seeking to make it a religious war. He also quoted from the *Brooklyn Daily Eagle* (March 12, 1898), one of our foremost metropolitan journals, an editorial statement: "Undoubtedly there are those who believe that if Rome should order American Catholicism to be against the United States in any controversy that might arise between the States and a foreign power like Spain, it would be the duty of Catholics to obey the order of Rome." But the Lord God is on our side.

## INSIDE VIEW OF LIFE IN A MONASTERY.

BY A FORMER MEMBER OF THE PASSIONIST ORDER.

### II.

**I**N the Monastic novitiate many things happen which almost exceed the limits of credibility when told to the outside world. Such, for instance, is the ceremony of vestition, or the solemn rite when a novice is invested for the first time by the superior with the habit of the order. Any ordinary person would imagine that the process of divesting oneself of his secular clothing and putting on the long and peculiar garb of a monk would be performed in the privacy of one's chamber. But this is not the way the monks look at it. They think that the proper place for a man to take his clothes off and put on the habit is the church, and instead of observing privacy they announce it a week beforehand and invite a large congregation to be present.

I remember well how startled I was when I was told by a novice that I would have to go through such a process in public. But he quieted my fears by telling me that he had gone through the same ordeal, that there was really nothing in it, and that it would merely consist in my taking off my coat and putting on the habit as best I could. Still I could not understand why it would not be just as pleasing to God to do this in my cell as out in the church before a large congregation. But when monks think one way it is idle to tell them that God might think another. Their hobbies take precedence on this earth.

Happily, some one else was to go through the ordeal before me, and I thus had an opportunity to see how the ceremony came off. We were three postulants at the time, and still wore our secular clothes. The master of novices ordered us to witness the ceremony from a little pigeon hole behind

and over the high altar. As we passed through the sacristy we saw the terrible apparatus of a vestition. There was a large wooden cross about five feet long. Near it was a real crown of thorns made out of a wild thorny shrub that grows in the vicinity of Pittsburg. There were also nails, a heavy leathern girdle and a scourge.

As soon as we had found accommodation in the pigeon-hole we heard the sacristy bell ring and the procession entered the church. Five or six novices, already dressed in the habit, walked out and knelt at some distance before the altar; after them came the poor postulant or victim, still dressed in his secular garb, and he also knelt down at some distance from the altar; then came a number of priests and lay brothers, who seated themselves at the sides of the sanctuary, and last of all came the master of novices, accompanied by two priests in surplice and stole. The master and his two assistants read a long Latin prayer which no one else in the church understood, and then they turned round and ordered the postulant to come up to the altar steps.

While the postulant knelt before him, the master sat down and made an address in substance as follows:

"My dear child—You are about to renounce the world, the devil and the flesh, and to become a religious, which means that you will be bound to Christ and the Blessed Virgin Mary; you will henceforth be a soldier of Christ, and therefore you will have to wear his uniform and put off your secular clothes. You will also receive a cross on your shoulder, showing that you will have to bear the cross of Christ through life, and a crown of thorns will be placed on your head to show that you will deny yourself, mortify your pride and



worldly vanity, and crucify the flesh."

To a young mind such a ceremony is powerfully significative, and as we looked on we thought that the young postulant was a hero and a martyr, and our ambition was to be like him.

When the address of the master was finished, the crucial performance was at hand. I wondered how they were going to undress the postulant, but the way it was done was very simple after all. The master just told him to take off his coat and vest, and then threw the habit over him, leaving the vicemaster to adjust it as well as he could and help the newly invested novice. But it was not till after considerable scuffling that the poor young fellow succeeded in finding the sleeves of the immeasurable habit, which is about ten or twelve feet in circumference, and weighs about twenty-five pounds. As the ceremony went on, the master said in Latin: "I clothe thee with the garment of righteousness and justice."

The next step was to lay the heavy cross upon the shoulders of the newly clothed novice. The weight did not seem particularly oppressive, as the novice easily caught it and placed it on his shoulder. Then the master took the crown of thorns, which really looked a formidable thing, the thorns being several inches long and skilfully interwoven. He placed the crown on the bare head of the novice, but was humane enough not to press it hard. We looked down with intense interest, and I expected every moment to see the blood run down over the face and temples of the novice. But nothing of the kind took place, and I felt somewhat relieved. The novice was then led in solemn procession through the church, which was filled by a large congregation, composed mostly of women, who sobbed and shed tears of devotion as the young novice passed with his cross and crown of thorns. Mean-

while the monks chanted the psalm "Miserere."

On returning to the sacristy the cross was taken from the novice, and also the crown of thorns, and he was enthusiastically embraced by each member of the community. This then was a vestition, or the ceremony of investment, which had such terrors for me. We closely questioned the new novice afterwards, but he told us that it was nothing, the thorns lie very lightly and do not hurt, and as for the cross it does not weigh more than about forty or fifty pounds. To put on the habit was also no very difficult thing; it was a greater difficulty to learn how to walk in the extensive habit after it has been put on. Many a novice I saw fall and stumble in the outlandish garb, and the same thing occurred to me several times while I was new to the business.

It is needless to say that after we had witnessed this ceremony performed on another young monk we felt somewhat encouraged ourselves, and no longer dreaded the vestition; in fact, we longed for the day when we should have the privilege of wearing this nondescript garb, invented by an Italian enthusiast of the last century. I mentioned that the ordinary circumference of the habit was ten or twelve feet at the ankles, but I know that some phenomenal ones have been made, and one which I wore myself for two years actually measured nineteen feet and two inches. It was made that way and I could not mend it. The cloth out of which it is made is a sort of blanket cloth made out of wool and much thicker than the ordinary blanket cloth. At the waist the circumference of the habit is about five or six feet, and it is intended to give ample opportunity for the material expansion of the monk in later years when his novitiate is over and he has consumed many a vat of beer or wine. But as it would ordinarily be

too loose, a belt is furnished which is put around the waist, and to which a rosary about four feet long and doubled up is attached. On the whole the Passionist habit is not worse than that of other monks; in fact it is a distinct improvement on that of the Franciscans who wear an ugly cowl. In winter time a mantle is added to the general outfit. It reaches to the knees, is cut in the shape of a South American Indian's *poncho*, and is also immeasurable in circumference.

When a novice is fitted out with this barbaric tunic and mantle, he is generally proud of it. He has to kiss it every time he takes it off or puts it on, which is very rarely, for he is obliged by the rule of the Order to keep it on during the night, and to sleep in it. This is another curious invention of monasticism, and gives rise to unexpected incidents. The heat is sometimes very great in summer, and an old monk now and then obtains leave from the superior to take off his habit during the night, and as custom is very powerful it is not unusual for them to forget to put it on again in the morning before they leave their cells. I remember an incident in the monastery at Louisville, where we had an eccentric old priest from England. He had obtained the requisite permission to sleep without his habit, but when the rattle sounded calling up the monks for matins he astounded the whole community by appearing in the choir in nothing but his scanty linen garments. The superior in a thundering voice commanded him to return to his cell, but this only aggravated the matter. It is a provision of the "Holy Rule" to kneel down when reprimanded by the superior, and Father C. naturally took the angry tone of the superior as a reprimand and dropped on his knees in the middle of the choir. At last the rector shouted at him and said: "Look at yourself,

man; is that the way to come to choir?" As soon as Father C. saw himself as he was, he looked like Adam in the Garden of Eden before his fall and disappeared from the choir like a ghost.

A monk gets a new habit every two years, but he is allowed to keep the old one two years longer to wear on week days. After four years of wear, it may be imagined that a habit is no longer worth much; still it is often given to a lay brother, who wears it a year or two longer in the garden or kitchen. At the vestition the first habit is blessed and all subsequent habits worn by the same monk are supposed to inherit that first blessing. In Italy, Spain and South America, monks wear their habits in the street, and this is not conducive either to cleanliness or dignity. As long as the garb is worn only inside of the cloistered walls, it is bearable, but when you have to go out into the public thoroughfares and be hooted by small boys, it is no pleasure. The monk is taught to bear all these insults for Christ's sake, but I must confess that it was not easy for me to reconcile myself to this teaching when I was sent to South America.

It seemed to me that Christ never made himself ridiculous before the public, and I said as much one time in public, for which I was severely reprimanded by the superior. We had an Irish priest in Buenos Ayres who was particularly zealous; a previous superior had given a general permission to wear shoes when we went into the streets, but Father B. thought this too great a relaxation. He prevailed upon the rector to call a chapter and ask the priests if they would consent to a revocation of the permission which had now become lawful through prescription, and to wear the sandals in the streets, as they do in Italy. I objected and gave my reasons for it; namely, that we were

ridiculous enough in our habit without the sandals; that I did not believe in becoming more ridiculous still, and that Christ himself was content to wear what other people wore in his day. The stand I took was a blow at the very foundation of monastic rules, and I received the corresponding reprimand for it. Still, a majority was on my side, and it was decided that the wearing of good shoes was not only civilized and reasonable, but Christian, although we were monks.

I was invested with the "holy habit," as it is called, about a month after I had entered the Pittsburg Monastery. I was then a mere boy and imagined that I had done a great thing. My mother and brother came to see me invested with the habit, and I remember well seeing the tears of devotion and delight of my pious mother when she saw me going through the church in my new garb with the crown of thorns on my head and the cross on my shoulder. During my novitiate five others received the habit and threw it off some months after and returned to secular life, thus showing more common sense than I had at that time. I often wished since that I had never put on the ridiculous garb, or that I had thrown it off sooner, but fate seems to have been against me. I wore the monastic uniform bravely for eleven years, bore up in the heat of summer and the cold of winter, and imagined that I was thereby doing what was pleasing to God. But the day of my delivery came at last, when I took courage to cast off the degrading insignia of a monk, to resume a decent secular garb and to rejoin civilized society. Happily I had no such ridiculous ceremony to go through in resuming my secular clothes as I did in taking up the religious habit, though the nineteenth century might stand aghast to see what an Italian monk is without his habit.

### **Catholics will Come Out of Rome.**

All admit that the war will terminate in our favor. With Cuba free and Spain humbled to the dust by Protestant America, and the power of Rome thus crippled, the probability, the certainty, is that Roman Catholics in this country who love liberty and independence will leave the Church of Rome in tens of thousands and seek salvation for their souls and growth in character, honesty and virtue by uniting with the various evangelical churches of our country. Pastors will do well to enforce the lesson of the defeat of Archbishop Ireland and the papal policy in the interest of Spain at this crisis, and invite the Roman Catholic people to renounce and denounce such men, who are traitors to our country, and to become Christians, like other good Americans who love the Republic next to God. Many will come out of Rome if lovingly invited and the way of salvation through Christ alone be preached to them. A startling object lesson is presented to them in the papal interference at this crisis. Such an opportunity should not be neglected by ministers and Christian workers. There is not an intelligent Roman Catholic in the United States who does not know that Romanism is now opposed to our Republic.

### **Renewal of Subscriptions.**

We hope the war scare will not prevent our friends from renewing their subscriptions. It will be all over in good time. Meanwhile the good work of this magazine and of Christ's Mission must go on. There never was greater need of it than now. The Roman Catholics need to be converted, not only from Romanism to Christ, but from indifference or hostility to our Government to good citizenship.

**A Threatening Letter and Reply.**

OFFICE OF H. S. CAVANAUGH,  
ATTORNEY AND COUNSELLOR AT LAW.

EASTON, PA., April 11, 1898.

JAS. A. O'CONNOR.

SIR:—I desire to notify you to discontinue sending me copies of your lying, scandalous and malicious publication, *THE CONVERTED CATHOLIC*.

If I shall receive another one, I will prosecute you for libel, even if I shall have to go to New York to institute suit. Furthermore, I mean business.

H. S. CAVANAUGH.

NEW YORK, April 14, 1898.

H. S. CAVANAUGH, Esq.,

DEAR SIR:—You have written a letter to my friend, Mr. O'Connor, asking him not to send you any more copies of his "lying, scandalous and malicious publication." You also threaten him with prosecution for libel, and you further announce your intention to go to New York, in case it should be necessary. Regarding your threats, we beg to say that we await your arrival here with interest, but not with any considerable degree of terror. What really disturbs us in your letter is your indictment of *THE CONVERTED CATHOLIC* as lying, scandalous and malicious. We ask to see a copy of the evidence on which this serious allegation is founded. We are more than willing to come into court, but we are entitled to know the specific offences of which we are alleged to have been guilty. Point out to us the lies, the number of the magazine in which they are contained, and we shall be quite ready to answer. We challenge you to show one scandalous statement in *THE CONVERTED CATHOLIC* during the years of its successful warfare for truth. Give us one instance of malice in any of the volumes of this magazine. Mr. O'Connor has always endeavored to state nothing but the

truth, to be accurate in all statements of fact, and charitable in all his comments. By reason of its accuracy and fairness *THE CONVERTED CATHOLIC* has become such a powerful weapon for good in this country that the agents of Romanism and anti-Americanism honor it with their bitterest enmity.

Let me ask you, how could you prosecute the editor of *THE CONVERTED CATHOLIC* for libel?

Whom has Mr. O'Connor libeled? What libelous statement has he made?

*THE CONVERTED CATHOLIC* has frequently pointed out that the Romish Church is disloyal to every other Sovereignty than that of the Pope. Is not this absolutely true? Have not English Catholics in the times from Elizabeth to James II. been ready to betray and frequently betrayed their country for the sake of Rome? Have not the German Catholics in the national war against France plotted the ruin of Germany? Have not the Swiss Catholics betrayed and sold the Republic to the Jesuits in the years 1848 and 1849? Have there not been manifestations of disloyalty in this country ever since this splendid, young and Protestant civilization threatened to end the bloody reign of Roman Catholic Spain? Have you read the sermon of Cardinal Gibbons, charging the murder of our seamen upon the Cubans, and seeking to exculpate Spain, the mother of saints, monasteries and the Inquisition? Would it seem reasonable at this time to put a Roman Catholic regiment in the field against Spain at a point of danger? And where would you be found if the command of the Pope went forth, forbidding his loyal Catholic subjects to fight Spain? Answer us, Mr. Cavanaugh, and be more specific, and rest assured that any further discussion will do you good, provided you observe the decencies of debate between gentlemen.

A CONVERTED CATHOLIC LAWYER.

# Journal of Carbon



Published by the American Chemical Society